

8-25-1947

Evangelical Visitor - August 25, 1947 Vol. LX. No. 17.

J.N. Hostetter

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EVANGELICAL VISITOR

R T Witter
Navarre, Kans. 1-48

Volume LX

Nappanee, Indiana, August 25, 1947

Number 17

Entered as second-class matter, at the post office at Nappanee, Ind., under Act of Mar. 3, 1879. Accepted for mailing at special rate of postage provided in Sec. 1103, Act of Oct. 3, 1917.



"A Spiritual Milestone"

Sunday, August 3rd, 1947, during the afternoon session, the Roxbury Holiness Tabernacle was formally dedicated to the Lord. This accomplishment was made possible by the peculiar blessing of the Holy Spirit's leadership and the consecrated and untiring effort of a group of brethren who had vision, zeal, wisdom and courage. Associated with these brethren is a large and ever-growing camp constituency who were co-workers in supplying free labor, money and moral support that enabled this \$11,000.00 (not including labor donated) Tabernacle to be dedicated to the Lord free of debt.

God's Pattern

For A Holiness Tabernacle

Dedication sermon preached at the dedication of Roxbury Tabernacle, Sunday, August 3rd, by

Bish. C. N. Hostetter, Jr.

Text, Exodus 26:30. *"Thou shalt rear up the tabernacle according to the fashion which was shewed thee in the mount."*

THE pattern for Israel's tabernacle was given to Moses while he was with God in Mount Sinai. The blue prints for its construction came from God, and with the plans was given an earnest injunction that they be carefully followed. The size, shape and materials were specified. Directions were given covering construction of the furniture and its placement.

These plans from God with the injunction to carefully follow them take on meaning as we consider the purpose in the divine mind. This Old Testament tabernacle was intended as a place of communion. It was the meeting place between God and His people; Exodus 25:22. Second, it was intended for purposes of instruction. Here God made known His will to His people. The holiness of God and the sinfulness of sin were emphasized. God's way of pardon and cleansing was depicted showing how the worshipper could be brought into a state of fellowship with a holy God. The third purpose of the tabernacle is suggested in Acts 7:44, where it is called the tabernacle of witness. It presented a testimony that God was holy and righteous. It bore testimony to the fact that sinful man must be made holy and righteous if he is to have fellowship with his God. It further bore testimony to the fact that God provided the means whereby man could be reinstated to the plane of holy living.

This Old Covenant tabernacle, with its golden furniture, vails, curtains and blood offerings, pointed the way to full salvation through Christ. In the life, work, death and resurrection of the Lord, Jesus Christ, the realities suggested by these Old Testament symbols become ours. Through the provision of grace in the Lord, Jesus Christ, the individual believer now becomes the temple in which God dwells. Therefore, "God dwelleth not in temples made with men's hands." The most elaborate cathedral cannot contain God in the same measure that He dwells in human personality that has been cleansed by the blood of Christ. The tabernacle we dedicate at Roxbury today is the meeting place for men and women who are graciously indwelt by God.

This tabernacle, then, must follow the New Testament pattern for meeting places between God and His people. This pattern is set for us by the teaching of our Lord and the life and example of the early church.

It must be a tabernacle of fellowship—fellowship with Christ, Matt. 18:20, and with one another, Acts 2:1-2. In this tabernacle Christ is in the midst of His people. When Christ is in the midst and we are in fellowship with Him, then inevitably His people will be of one heart and of one soul.

This shall be a tabernacle of prayer. Jesus said, "My house shall be called a house of prayer by all nations." The scribes and Pharisees had made the early temple a house of merchandise and a den of thieves. We dedicate this tabernacle today as a place of prayer. Here the prayers of the penitent will bring mercy and forgiveness. Here the cries of the believer hungering for holiness, desiring deliverance from the carnal mind and the gracious anointing of His Spirit, will ascend to a gracious Father who is more anxious to give the Holy Spirit to them than to ask than is an earthly father to give bread to his son. Here a stream of intercession must arise in behalf of those who are not praying for themselves.

This shall be a tabernacle of praise. God's mighty miracle working power will manifest itself in answer to the prayer of faith, and will find its complement in grateful praise.

This, too, shall be a tabernacle of witness. Here we shall hear testimony "what God hath done." We witness to one another and to those who do not know Him, telling of His power to deliver, of His grace to make the unholy clean. Here redeemed souls will "make their boast in the Lord, and the humble shall hear thereof and be glad."

This tabernacle shall be a place of waiting on God. Like the men who waited in the house of Cornelius, Acts 10:33, we shall gather here and open our hearts in the presence of God "to hear all things that are commanded of God." Here we shall come to seek to know His will that we might do it. Here we shall come seeking to understand His ways that we might walk in them.

This shall be a tabernacle where the glory of God is manifest. The first tabernacle was filled with His glory. The early Church was baptized with the Spirit and spake with tongues of fire, bearing witness to the "wonderful works of God." Here the fire of His refining presence and the glory

of His illuminating light shall shine and glow.

"We shall go out from this tabernacle to walk in the light of that glory. We shall 'walk in the light' as the Holy Spirit leads the way. The glory here imparted to us shall be reflected and dispersed to all whom we meet. May God's pattern for this Holiness Tabernacle be realized!"

"I Can't Take It"

A Mission Narrative

H. W. Buckwalter

"I can't take it, I can't take it," he cried as he went out the door of the Life Line Gospel Mission. He cried it just as a child being whipped. And he was an M. D. at that. We have not seen him since.

Now here are some of the points back of that scene. We had known him and seen him occasionally over a period of two years, but every time he was drunk, sometimes not so bad as at others. According to his own story, his wife died and then he received a report that his two sons were killed in the war (later proved false) so he walked out of his office slammed the door saying, "To hell with it." And he has been going there at an awful pace ever since. He came into the mission on different occasions, but would never take the Upper road.

While talking with him on the street on one occasion he told how he had pawned his coat and came out of a saloon in his shirt sleeves and started up the street in a shivering cold wind. After walking several blocks he met his son coming toward him. His son said, "Hello, dad, what do you want?" After talking a little while the son offered him a hundred dollars, but he refused saying that he would only drink it up. Then the son took him and got him a coat and shoved ten dollars in his hand and put him on a bus to go to Redwood City where he had been working in a restaurant. But when he got to Army St. he got off and went into a saloon and got drunk. An M.D., a surgeon, now a dirty drunken bum!!! And "We the people of the United States" have legalized the sale of this abominable vomit from hell! How can we endure as a nation? How can we lead the nations of the world in the paths of peace?

Whenever we saw our friend he was dressed in old work clothes and looked anything but a doctor and a surgeon. On this particular evening he had come in the mission early and wanted to talk to the Superintendent. He felt alone in the world and just wanted somebody to talk to, and we had on several times had a friendly chat. So tonight was just another night, but when his Great Physician and Saviour were held up and the matter of a personal decision was pressed home, he bolted out the door saying, "I can't take it, I can't take it."

No, sinners "can't take it," but what a dose they are taking instead! What a hard rough detour they are taking to avoid walking on the King's highway, the way of pleasantness and peace! Verily, the way of the transgressor is hard.

Many Christian people pray "letters to Santa Claus" prayers. Our greatest needs are not physical, but spiritual.

Editorial

Spiritual Transformation

ACCORDING to Bible teaching man is a threefold being; spirit, soul, and body. Many modern psychologists are dichotomous in their belief and state that man is but a twofold being, physical and psychical. Even some so called theologians take the position that a human being is simply body and soul and while he is endowed with a greater degree of intellect yet, like animals he has a body and a mind only. But the writings of Paul show clearly that he believed in the Spirit, soul and body being preserved blameless unto the coming of the Lord Jesus.

To differentiate between soul and spirit is possible only to those who are really made new creatures in Jesus Christ for the natural man cannot receive the things of the spirit for they are spiritually discerned. The only way a person can receive a spiritual transformation is through the medium of the mind (soul). Therefore Paul says: "Be not conformed to this world but be ye transformed by the renewing (regenerating) of your mind," for as the body is the medium through which the mind is fed just so the mind is the medium through which the spirit is revived and fed. How true are the words: "As a man thinketh in his heart (mind) so is he!"

In thinking of this thought of medium some very interesting analogies can be drawn. If the body, which is the medium of the mind, is overfed or undernourished the soul, or mind, is warped and dull. Just so when men place the emphasis on intellectual attainment the spirit is shrivelled up and almost nil. Note it is said "Almost nil" for all, even the unconverted, have a spiritual life potentially.

It should not be forgotten however, that it is the mind which needs regenerating so that a spiritual transformation can take

place. No effort is made to discountenance intellectual culture. Rather the opposite is true for as the mind is brought under the power and influence of the spirit, spiritual fervor, knowledge and wisdom is sought. Strong physiques without much brains produce morons. Intellectual giants without spiritual attainment and development produce agnostics and atheists. For the betterment of the human race educators place the emphasis on learning. Far more beneficial for all would be the placing of the emphasis upon spiritual regeneration and enlightenment for it would produce a better people not only physically but also morally.

"Be not conformed to this world but be ye transformed" is Paul's way of stating it. Too many people fail to differentiate between body and soul and become radical "eternal securitist." Regeneration is not procreation. A body is formed but once but the soul is subject to continual change. Others believe that conversion, the first step in the process of regeneration, is a physical feeling and become vacillating in their attitude forgetting that God has all power to keep from falling. Usually both extremists err and fail to live the practical life set forth in the Scriptures to be followed by all Christians. Yea, it will be followed by all whose minds are transformed to the extent that a spiritual transformation has taken place and keep their minds stayed on Him.

When the mind, the medium between the spirit and body is made over then and then only are men soundly converted. This produces a Spiritual Transformation in this world and the blessed hope of a physical transformation (glorification) in the hereafter.

J. A. C.

"Come Apart Awhile"

THESE are days of intense activity. Modern conveniences seem to have increased our business rather than lessened it. The pressure of life calls for periods of relaxation to recharge the physical, moral and spiritual fibers of our lives.

The physical and moral are often bettered by a relaxation amidst the beauties of nature. To enjoy these beauties that God has created, is stimulating to our senses and broadening to our horizon.

A spiritual need in this field is being met by a spiritual movement that is surging forth amongst us as a brotherhood. Camp-

meetings are becoming an active part of our church program. The faithful and devoted, week by week workers, always at their post of duty whether it be teaching, singing, praying, preaching or otherwise, have in campmeeting an opportunity for spiritual relaxation and fellowship and go home with new devotion to a spiritual task at home.

May Brethren in Christ Holiness Camps remain spiritual under the leadership of the Holy Spirit!

J. N. H.

"The Downward Pull"

Seemingly innocent association with the ungodly has left in its pathway devastation of faith and loss of security in life. The noted Mark Twain's (literary name for Samuel Clemens the brilliant humorist) biography, describes him as an ungodly man, irreverent to the point of blasphemy. He wooed and won a girl who had been brought up in a Christian home. After marriage she undertook the task of reforming him. Family prayers were established and grace was said before meals. One day Mark Twain said to his devoted wife, "Livy you may keep this up if you want to, but I must ask you to excuse me from it. It is making a hypocrite of me. I don't believe the Bible. To trust in the God of the Bible is to trust in an irascible, vindictive, fierce and ever fickle master."

The humble beginnings gave way to a luxurious course of life as fame and popularity grew. There were court performances in Europe. Seemingly no end of praise and popularity. In this environment an insidious influence was at work. Livy Clemens had begun to drift. The family prayers of early married life had been discontinued. The love for the Bible had waned and the Book was neglected and forgotten. As is always true, life for the Clemenses was a mixture of joy and sorrow. When at last Mark Twain and his wife were called to face a grievous sorrow he said to her, "Livy if it comforts you to lean on the Christian faith, do so." Through her tears and from a broken heart she answered, "I can't Sam, I haven't any."

The influence of the ungodly is sufficient to wreck a simple faith and land one a broken vessel by the highway of life. As surely as gravity rolls an object downward, so the pull of sin and ungodliness upon the one who maintains not his faith is always toward an inglorious consummation.

—J. N. H.

The Still, Small Voice

Max I. Reich

*Not in the earthquake, wind and fire,
The elements that tear and rage,
But in the still, small voice is heard
God's message to this troubled age.*

*But who can catch that voice of love?
Only the meek, the still, the small;
The loud, the clamorous, the proud,
Cannot discern that low, sweet call.*

*And would we be its ministers?
Then must our fleshly strivings cease;
We must become a still, small voice
To bring to others heaven's peace.*

—Selected.

What Do I More Than They?

Edward Gilmore

Matt. 5:20: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

THE statement of our Lord in this verse is a very positive and unqualified one. Jesus plainly tells us as His disciples that our righteousness must surpass that of the religious Pharisees of that day. It is unlikely that Jesus meant to say that we should exceed the multiplicity of religious works and ceremonies of the Pharisees, but rather that in sincerity and heart experiences we should have a better righteousness. They refused to receive Jesus as God's Son (John 1:11) and blindly clung to their own preconceived ideas of the Mosaic law, and had by this time accumulated an impossible standard of man-made traditions and works. Jesus in His simple presentation of the claims of the gospel offers a righteousness that is accessible to all through faith in Him. John 1:12.

Thus, having been made partakers of the righteousness of Christ, we are brought face to face with this pertinent question, "What do I More than they?" In the first place, do I love and study my Bible? The Pharisees surely read their Old Testament and tenaciously observed the outward works of the Law. Do we find soul food and real satisfaction in studying the precious Book? Are we as zealous in seeking to know God's will for us, as it is revealed in the Scriptures, as it would seem that the Pharisees were?

Then do we love to pray? The Pharisees

offered long and many prayers to be heard of men. Do we love to pray in secret and to enjoy that inner fellowship with God our Father? The Pharisee's motive was to be heard of men. Our purpose should be to extol God's Holy Name and to receive strength to serve Him.

Do we give a tithe of our income to God and His works? The Pharisees did that much, probably because of an adherence to a rigid law. We should give our tithe as an expression of love and appreciation to a God who gave His best to save us from sin.

Are we faithful in our attendance at the House of God? The Pharisees were very diligent in keeping their many feasts and convocations. It would seem as though their religious life cost them a great deal of time and money. But Jesus says that our righteousness must exceed theirs, if we are to enter the kingdom of heaven. As we seriously consider these words of Jesus, how can we reconcile the alarming and growing carelessness of even many saved people in their attendance and faithfulness to the house of God and His work.

No doubt someone will say, but our salvation is one of the heart and not one of works. And so long as my heart is right with God it doesn't matter so much about these various acts of service. But let us not try to by-pass the plain words of Jesus that our righteousness must exceed that of the Pharisees. In the proportion that our experience under grace exceeds that of the self righteous Pharisees who trusted in their own works without Christ, so should our sincerity, obedience and motives be greater than theirs. May we all face up to the question, What do I more than they?

The Cuban *machete de guerra*, a long-bladed swordlike knife, was the weapon most dreaded by the Spanish troops. The sight of the flashing blades of this terrible weapon struck mortal fear into the hearts of the enemy troops who, although trained soldiers armed and equipped with the most modern weapons of that day, were unable to resist the fury and destruction wrought by the machete in the skilled hands of the Cubans.

Every Cuban *campesino* (countryman, farmer) is skilled in the use of the machete from his youth. It is more than a weapon, it is a tool of a hundred uses. It hangs from the belt of the farmer as he climbs the royal palm to hack away the *palmiche*, (the fruit of the royal palm used for fattening pigs.) It is used to cut sugar cane, wood, and grass. Large areas of lawn are cut with the precision of a lawn mower by nothing more than the machete in the hands of a boy. I have seen a housekeeper using this great bladed knife to cut the peeling from a mango, dig her garden or flower patch, or use it as any American housewife would use a common kitchen knife.

There is one form of fishing with the machete. The fisherman wades through a lagoon or shallow bay at night with a torch made of pieces of old tires in one hand and his machete in the other. Suddenly he sees a large fish, there is a flash of steel, and if he is very skillful, there is fish for the table the next day. If he is not very skillful he may have a great gaping wound in his leg and die from loss of blood before help can reach him. As the machete strikes it must enter the water at an exact ninety degree angle, the slightest inclination will cause the blade to be deflected by the water and may result in a dreadful wound in the leg of the fisherman.

Now the Christian has been given a weapon sharper than any two-edged sword. Do you think that this weapon may be used carelessly? The expert swordsman spends long hours and many years in perfecting his technique, he dare not permit himself to grow careless or negligent. Before he enters the lists he must have an adequate knowledge of the use of his weapon and the ability to put that knowledge into active and effective practice, for upon these things his safety and honor rests. The Word of God never uses platitudes, and it is with profound reason that the exhortation is given in I Timothy 3:6 that a novice, that is, one newly come to the faith, must not be placed in a position of authority. The violation of this precept has probably caused more confusion, heartaches, and distress, and brought more dishonor upon the ministry than any other single cause.

The placing of a young convert with an inadequate knowledge of the Word of God

(Continued on page seven)

Have You Taken The Sword?

Paul H. Wilson

"And take the helmet of salvation and the sword of the spirit, which is the word of God" "... for the Word of God is living and operative, and sharper than any two-edged sword, and penetrating to the division of soul and spirit, both of the joints and marrow, and a discernor of the thoughts and intents of the heart."

(Eph. 6:17, Heb. 4:12.)

IN REVELATION 1:16, the majestic picture of our Lord portrays the word of His power issuing from His mouth as a two-edged sword, the same sword He used with such telling effect in the days of His humiliation and testing in the wilderness (Matt. 4:4, 7, 10,) but now in its irresistible visible might,

To the Christian has been given a sword, not a cudgel. Any brutal ignoramus may use a club, but it requires skill of the highest degree to use a sword effectively. The expert swordsman must think quickly, he must anticipate in the fraction of a second his adversary's next move, every nerve and muscle must be alert. His utmost effort and the maximum exertion of mind and body is required; one false move, one glance at the onlookers for a sign of approval, and the contender may quickly find himself *hors de combat*, disgraced, or mortally wounded.

Personal courage of a high degree is also demanded. The Cuban war of independence was largely won by the terrible machete charges of the Cuban patriots under General Maceo, Maximo Gomez, and others.

An Experience Meeting With Paul

Vance Havner

THERE are at least six experiences in the life of Paul which every preacher may have if he reaches old age and which most Christians may know if they live out the full span of years. Now I realize that at the word "experience" many saints will throw up their hands in holy horror and exclaim, "But we must not make too much of experience!" True, the Word of God is first and final authority, but a lot of Bible truth never is translated into life. We teach and are taught "all things whatsoever I command you" but we are not always minded to observe them. It is possible to have an encyclopedia of spiritual truth in the head while what we know about it experientially could be put into our vest pocket.

First in Paul's experience was a contact with Christ. Paul met Jesus and asked Him two questions: "Who art Thou, Lord?" and "Lord, what wilt Thou have me to do?" He did not start off with "Why," like many of us, but with "Who" and "What." Later he could speak of Christ as "whose I am and whom I serve." It is the Who and What carried through. Paul had a real experience of Christ, not a second-hand, by-proxy, canned-goods experience. Not a vicarious experience such as Americans seek after. Americans are spectators. They look on at the football game, at the movies; then they go to church and look on again while the preacher performs and go out without even dreaming of doing what he was talking about. Even some sound fundamentalists look on at Bible conferences and watch a parade of preachers in a glorified Chautauqua and while it is very lovely, it is often very unreal.

Paul was not a spectator on that Damascus road. I read that his companions "stood speechless, heard a voice, saw a light, were afraid." Now put that together and you have quite an experience. But they did not really meet the Lord. They were there when it happened but it didn't happen to them. It is possible to be present when great things take place and miss them just the same, like getting all of a story except the point.

Paul met Christ. Everything depends on that. Make sure that you meet Jesus. The woman who touched the hem of His garment got through to Jesus. Others crowded Him, she touched Him. The devil doesn't mind what else we do if we don't touch Jesus. Going to church to hear about Him, singing about Him in the choir, giving money to tell about Him—the devil does not mind our doing all that, if only we don't touch Him, for as many as touch Him are made perfectly whole.

I have heard it said that if one does not know the Lord he can do nothing in the ministry. Oh, yes, he can! That is the peril of it. One may prophesy, cast out demons, do wonderful works. But one day He will say, "Depart, I never knew you." Make sure that you are in touch with Christ. Paul started right. He knew the Lord.

Then, there came a crisis with the Spirit. I know that Paul was indwelt by the Spirit when he was saved. I know that he was filled with the Spirit when Ananias came to see him. But Romans seven and eight tell us of a defeated Paul who found deliverance through the power of the Spirit. Whether you call it filling for service or empowering for victorious living, the records are filled with experiences of men of God, already saved, who came to a crisis and found the way out of the wilderness into the promised land through the power of the Spirit. We need not give names, for then we might look at the names instead of unto the Lord, but they read like a Who's Who of the heroes of faith.

Now the work of the Holy Spirit has been neglected these days in favor of other doctrines. Some have been scared away from the truth by fanatics, rollings in the hay and foaming at the mouth. Others are stubborn and had rather miss a blessing than give up a prejudice. But whatever you call it—consecration, filling of the Spirit, full surrender, the victorious life—men better than we will ever be have dated their effective ministry to a crisis when they came out of brokenness into blessedness by letting the Holy Spirit resident become president in their lives.

"I do not know where Paul went through this experience. Was it in lonely Arabia where, as Alexander Whyte says, he went 'with Moses, the prophets and the Psalms in his knapsack and came back with Romans, Ephesians and Colossians in his heart'? I do not know. Nor do I know how it was with you. Perhaps it was a cyclonic experience or again it may have been as quiet as an autumn sunset. But I know that it is a fine day for any Christian when he learns that he is not here to live the Christian life by plugging at it alone; that Jesus who came not to take his part but to take his place is made real by the Holy Spirit, the One Called Alongside To Help; and that what he needs is not a second or third blessing but the Blesser Himself made 'a living, bright Reality, more pleasant to faith's vision keen than any outward object seen.'"

Again, Paul encountered a contention in the church. In the fifteenth chapter of the Acts, the question of Gentile circumcision came up and Paul went up to Jerusalem to

a council of the church to settle the issue. It was a serious hour. They could have split wide open but, thank God, the Spirit was in control. I am not concerned now with the details but with the application. In the life of the preacher and every Christian these days there usually comes, sooner or later, the time when he must face contention in the church. It may be local, it may involve the denomination or the church at large. Never were there so many knotty church problems as today. Preachers are lying awake nights trying to untie knots, some of which can only be cut: More than one finds it necessary, for his wife's health if for no other reason, to move on from one "peculiar situation" to another "peculiar situation." Sometimes the divisions are from ridiculous causes; sometimes the issues are tremendous, as with fundamentalism and modernism.

Perplexed Christians come to us asking, "What would you do in my case?" Sometimes we feel like replying, "Who made me a judge and divider over you?" There is no uniform rule that will cover all cases. We would point out, however, that there is a division which Christ causes; "there was a division of the people because of Him" (John 7:43). And there is a division caused by men; "mark them which cause divisions . . . and avoid them" (Rom. 16:17.) The only healthy division is the work of Christ, the Great Divider who came not to send peace but a sword. Make sure that your division is on account of Him.

I have watched some of these professional come-outers and if one watches the outcome of these come-outs, he can understand why Paul advised us to avoid them. Even in the matter of separation in daily life we have these "quitters" whom Christ never separated, they separated themselves from three or four evils and they have become religious snobs, proud of their spiritual superiority. Twenty-five of them in a church can give more trouble than all the publicans and sinners.

On the other hand, if there really comes a time to come out because of church contention, if it is truly for Christ's sake, we should never hesitate because the church has moved forward as men and women have been willing to go unto Him without the camp bearing His reproach. But let us make sure that we are Christ-like in the way we take our stand. If Christ is the motive behind coming out, His should be the manner in which we come out. Otherwise, we do a good thing in a bad way.

Paul had another experience, a clash with personalities. In this same 15th chapter of Acts, Paul and Barnabas had their historic disagreement about taking John Mark along on their missionary journey. It was a head-on collision but it was a story with a happy ending. There is something to be said for all three of the parties involved. Paul meant business and one has to

be careful about these quitters. Then Paul did take Mark back later when he had made good. For Mark, we can say that his last state was better than his first. He made good on his second chance, like Jonah and Peter. And as for Barnabas, we can say, Thank God for friends who don't give us up when we miss the ball. Some are still in the game because they had a Barnabas. If Barnabas had taken sides with Paul, John Mark might have given up. Paul was the greater man but he was not always right. Sometimes Naaman's servant has more sense than his master. And don't forget that Barnabas had stood by Paul when everybody else was afraid of him as a new convert, and had gotten him off to a good start; he might well have reminded him of that during their argument and maybe he did!

At any rate, we had better be careful how we size up people. No-goods sometimes turn out to be profitable for the ministry and, conversely, some who go up like rockets come down like rocks. And let us be careful of collisions with the brethren. One of the tragedies of the ministry is broken fellowships, wrecked friendships along the way. Every little while we hear of godly men who can't get along with each other. If they don't break each other's heads, they break each other's hearts.

Don't let it discourage you unduly, however. They have always done it. Top-lady wanted to tar and feather John Wesley. One reads of a debate between George Fox and Roger Williams when they were anything but complimentary. Rowland Hill spoke of Wesley "and his lay lubbers" who "go forth to poison the minds of men." This does not license such set-tos, of course, but may keep us from getting under the juniper about it.

And do give John Mark another trial. He may turn out to be one of God's heroes of the second chance.

Then Paul had a conflict in the flesh. In the same chapter (II Cor. 12:7-10) in which he relates his third-heaven experience, he tells us of his thorn in the flesh. He hits the top and the bottom in the same chapter! But neither height nor depth can separate him from the love of God.

The brethren have argued over Paul's affliction and I am not disposed to debate this "thorny" issue. Whatever it was, something was wrong with Paul and, since we don't know what it was, it may have been my thorn and it may have been yours. Anyway, what Paul wanted was subtraction but what he got was addition. The thorn was not removed but he was given more grace. If some grievous thing bothers you, no doubt what you need is not less grief but more grace. We should not worry too much about one thorn; our Lord wore a crown of them.

It is doubtful whether any saint ever got anywhere much without a thorn. We say,

"What Cowper could have done without his mental cloud, or Brainerd without his consumption!" But who knows? Would Spurgeon have been better without his gout, or would Fanny Crosby have written sweeter songs without her blindness? We do know that our grief can become our glory as with Paul. And his thorn should cure us of the easy notion that, if we pray, God will take away our troubles. Rather, God promised us troubles. "In the world ye shall have tribulation." But He said more, "Be of good cheer; I have overcome the world."

Finally, there was a climax in old age (II Tim. 4:6-18.) Paul did not retire to spend his last years in a cottage overlooking the sea, where he could dream in the sunshine and putter around in the back yard. That is fine if you can manage it, but Paul could not manage it. Old age found him awaiting trial for his life. He asks Timothy to send his old cloak and parchments. He is alone except for Luke. Demas has gone back to the world. Titus and Crescens are gone. At this first trial no man stood with him. Life takes strange turns. Paul deserved better in his last days but more than one have found that God does not promise our reward in old age but in Heaven. He puts some of His saints to bed in the dark but He will raise them in the morning. Paul looked for a crown to be given "at that day," not "now."

But if no man stood with him, he could add, "Notwithstanding the Lord stood with me." Paul certainly could have prayed the prayer of David, "Now also when I am old and grayheaded, O God, forsake me not; until I have shewed Thy strength unto this generation and Thy power to every one that is to come" (Psa. 71:18.) And God answered that prayer. He stood with Paul and forsook him not when he was old and grayheaded; and if ever a man showed God's strength to his generation and His power to everyone that was to come, it was Paul.

E'en down to old age all My people shall prove

*My sov'reign, eternal, unchangeable love;
And then when grey hairs shall their temples adorn,*

Like lambs they shall still in My bosom be borne.

•A contact with Christ, a crisis with the Spirit, contention in the church, a clash with personalities, a conflict in the flesh, a climax in old age, God will see us through them all. The same God who brought Paul through will never leave us nor forsake us.

Some through the waters; some through the flood;

The Widow's Prayer Answered

A minister who preached in a country village in England, told his wife that he was going to drive in his buggy into the town on business, and he would be able to buy for her what she needed, but could not get in that small village. She made out a list of things for him to buy in the city. When he reached the town he put his horse and buggy in the stable of a hotel and went to where the large shops were to execute his wife's commissions. In passing a baker's shop he noticed a large loaf of fresh, brown bread in the window along with cakes and sweetmeats. He was particularly fond of brown bread, so he went into the shop and bought the loaf. But when he came out of the shop it was raining hard, and he opened his umbrella. Then he exclaimed: "How foolish I have been! I cannot carry this great loaf of bread with me to all the other shops, and hold my umbrella up at the same time. What can I do with it?"

Near by was a small cottage, and the thought came to him: "Give the loaf to whoever lives in that little cottage." He opened the gate and going into the yard saw an old woman filling a kettle at the well. He called out cheerfully: "I wonder if you would be so kind as to relieve me of this loaf! I am very fond of brown bread, but I find I cannot manage to hold it and the umbrella also, along with all the other parcels I shall have when I get through with my shopping." The old lady took him inside the house and showed him that she had set her table for supper, but had nothing in the house to eat or drink except a pinch of tea leaves. She said with tears in her eyes: "I prayed to God to send me something to eat, and then I lighted the fire, and I was just filling the tea kettle when you came into my yard and offered me this beautiful loaf of bread. It was the Lord Himself who got you to buy a loaf which you could not carry to your home, and then He whispered to you to bring it to me."

There is no need too great or too small to bring to our Father in Heaven. But we must be sure that He is our Father in Heaven. As many as receive Him in their hearts, and believe on His name, to them gives He power to become the sons of God. And then all that belongs to Christ becomes theirs. Happy is that people who can say from the heart: "The Lord is my strength."

—Moral Almanac.

Some through the fire, but all through the blood;

Some through great sorrow but God gives a song

In the night season and all the day long.

—Revelation.

The Vexing of Lot

J. N. Hostetter

THE mention of certain Bible characters immediately brings to our minds outstanding things about them. Abraham suggests the man who was great in faith and known as the friend of God. David the man after God's own heart. Daniel whose prayer life could not be interfered with. The three Hebrew children who had more gold than dross hence they would not burn.

To hear someone say *Lot*—calls to mind the man who traveled with a godly uncle, left a known place to go to an unknown. Without doubt he was present when Abram arrived at Bethel (the place of communion) and witnessed the altar service that informed Abram he had arrived at the right place. What a tragedy that this man Lot did not stay close to the altar of Abraham.

Peter writing to those "that have obtained like precious faith," evidently knew that the failures of men of the past are so likely to be repeated in the generations following. Hence under Holy Inspiration he gives us a New Testament portrait of an Old Testament backslider. II Peter 2:7-8 "And delivered just Lot vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous

soul from day to day with their unlawful deeds.)

The word vexed as here used is very enlightening as to the course that Lot followed. Note the following simple outline in studying the course of this man, first, What is vexing? Second, The vexing of Lot. Third, Vexed Lot.

WHAT IS VEXING?

The use of the word in verse seven indicates a fixed condition, while the use of the word in verse eight which is parenthetical indicates the following of a certain course. Vexed as used in verse seven means, badly worn or oppressed. A New Testament parallel is the description of the Ephesus church that had left its first love. Vexed as used in verse eight means "tortured his soul" which course when followed resulted in a badly worn, oppressed spiritual relationship.

Having briefly defined the malady that afflicted Lot let us notice the manner in which he fell prey to this all too common disease. Let it ever be remembered this man had something that could be vexed. His traveling with Abram had done something for him. Those worship scenes by the altar had given this man a tender conscience and a love for the things that were pure and holy. Without doubt he often

brought a sacrifice to Abram to have slain. Don't you see him standing there by the altar getting blest while the sacrifice was being consumed? His fellowship with Abram had enriched his life and doubtless had they known it they could have sung, "Blest be the tie that binds, Our hearts in Christian Love." But alas something happens—this good man begins to torture his soul. A choice was to be made—Spiritual, godly Lot would have said to Abram, you take your choice I will take what you think will be best for me. Carnal, selfish Lot cast an eye in the wrong direction—he looked down to the plain. When a Christian stands on the mountain of blessing and starts to look down toward the plain,—torture of soul begins. Better advantage for the flesh, causes agony and torture for the soul.

Better pastures, better markets, the lure of city life, the hum drum of society drained hard on the spiritual reserves of Lot. True—first he pitched his tent toward Sodom but the pull eventually became so strong he goes there to live. The wickedness of Sodom weighed heavily and this man who earlier had developed and practiced high ideals lives so long around the stench of Sodom that his spiritual senses are deadened and he lives in a spiritual stupor.

VEXED LOT

When Sodom was overrun and Lot carried captive it was Abram who effected the rescue. Doubtless Abram told him to get out and stay out but—try to advise one who is backslidden and note the response. This erring brother laid heavily on Abram's heart. It was Abram who prayed when the messengers gave the word that the cities were doomed. He prayed in the evening, arose early in the morning and looked and lo the smoke. It is clear. Lot was saved because Abram prayed. Backslidden heart, please remember when Samuel saw Saul begin to slip—"He cried unto the Lord all night." Heavy hearts, sleepless hours, and weary watchings are the lot of sincere shepherds when sheep go astray.

His influence as a Christian was badly wrecked. The orders are given to leave the city. Naturally he wants to take his loved ones along. Down town he goes—tells the sons-in-law that destruction is pending. What a disappointment, no response, they laugh at him,—"He seems to them like one that mocked." Somewhere along the journey Lot had made a bad bargain and his testimony was no longer effective. Was it an immoral act, might it have been a sharp business deal, or just plain carelessness about eternal values? We are not told only that this oppressed, badly worn, just man had lost his power of spiritual family leadership.

(Continued on page fifteen)

Have You Taken the Sword?

(Continued from page four)

in a position of authority in the church or on the mission field is a cruel injustice, not only to the one so placed but also to the people to whom he attempts to minister. It is as unwise and inexcusable as sending a soldier to the battle front with insufficient supplies and without training.

There is no substitute for the Word of God; a pleasing personality, a university degree, a love for the souls of men, the ability to pray eloquently; all these, desirable as they are, cannot take the place of an intimate and obedient knowledge of the Word of God.

Have you taken the sword? Do you know the Word? What would you think of a swordsman who never removed his weapon from the scabbard? Who never practiced with his sword? It is a foregone conclusion that he never fought nor could he fight. His swordsmanship is a hollow profession and in the event of being forced to the combat he would either flee or suffer a humiliating defeat.

A number of years ago I was encouraged by Dr. Richard Ellsworth Day to begin a spiritual exercise which I have continued

to this day with great blessing and profit. It is the practice of writing the Word of God, beginning at Genesis 1 and following through in consecutive order the books of the Bible. It is not necessary to write a great amount at one time but a regularly established time for doing it each day is important. In writing we cannot hurry through a passage as we often do in reading, time is given to the Holy Spirit in which to speak and to reveal the hidden treasures of the Word which a superficial reading will never discover.

I most earnestly recommend this spiritual exercise to every Christian. For young missionaries, no more profitable manner of study of the language they expect to use can be found than to write the translation of the Word from the language of the people to whom they expect to minister, into their own idiom. There is the double blessing of greater familiarity with the Word of God and at the same time a greater knowledge of the language which will be indispensable to their ministry.

Study, practice and constant use are essential to the effective employment of this supernatural weapon which God has placed in our hands. With this peerless weapon at our disposal, we have no excuse if we fail to become expert swordsmen.—*Selected.*

The Evangelical Visitor

A Religious Journal

Official Organ of the

Brethren in Christ Church

(Known as "Tunkers" in Canada)
U. S. A., Canada and Foreign Countries

J. N. HOSTETTER, Editor
Clarence Center, New York

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To whom all subscriptions should be sent.

Published Bi-Weekly by

E. V. Publishing House

Erwin W. Thomas, Manager
301-305 North Elm Street

Brethren in Christ Publication Board, Inc.;
Laban W. Wingert, Henry G. Brubaker,
Samuel F. Wolgemuth, Dale Dohner, Charles
E. Clouse, Albert Cober and J. N. Hostetter.

PURPOSE: To publish the Gospel of God's
grace—a complete salvation through the
atonement of Jesus Christ the Son of God,
made effectual by faith in Him; the walk in
holiness by the power of the indwelling Holy
Spirit; and the pre-millennial second coming of
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SUBSCRIPTIONS: \$2.50 per year payable in
advance, \$1.25 for six months, sample copies
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New Subscriptions \$2.00 per year; Gift Sub-
scriptions \$1.50 per year.

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Permanent Church Headquarters

Messiah Rescue and Benevolent Home
2001 Paxton St. Harrisburg, Penna.
Attention of General Conference Secretary

Institutions

The Christian Light Press
The merchandising department of Brethren
in Christ Publication Board, Inc.
Nappanee, Ind., Elizabethtown, Pa.
P. W. McBeth, Mgr.

Messiah Home, 2001 Paxton Street, Harrisburg,
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SPECIAL NOTICE

Effective July 1, 1947

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Eld. & Mrs. Elmer Eyer, 579 Third Ave., Up-
land, Calif.

Sr. Emma Frey, 256 F. St., Upland, Calif.
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ville, Pa.

Sr. Elizabeth Engle, Bausman, Pa.
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Buffalo Mission, 25 Hawley Street, Buffalo 13,
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Chicago Mission, 6039 Halstead Ave., Chicago,
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Ave., Detroit 8, Telephone, Tyler 5-1470, Har-
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Life Line Gospel Mission, 224 Sixth St., San
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Messiah Lighthouse Chapel, 1175 Bailey St.,
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Phone 26488.

Orlando Mission, 1712 Cook St., Orlando, Fla.,
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Philadelphia Mission, 3423 N. Second Street,
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absence for rest)

North Star Mission, Meath Park Station, Sas-
katchewan, Earl and Ellen Brechbill.

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LOVE FEASTS

Bertie, Communion Service 7:00 P. M. Aug. 30
Springvale, 2:00 P. M. Sept. 6-7
Frogmore, 2:00 P. M. Sept. 13-14
Boyle, 2:00 P. M. Sept. 13-14
Nottawa, 10:00 A. M. Sept. 20-21
Cheapside, 2:00 P. M. Sept. 20-21
Welland, 3:00 P. M. Sept. 27-28
Waterloo, 2:00 P. M. Sept. 27-28
Clarence Center, 3:00 P. M. Oct. 4-5
Wainfleet, 1:30 P. M. Oct. 4-5
Markham, 10:00 A. M. Oct. 11-12
Antrim 10:00 A. M. Oct. 18, 19
Howick 2:00 P. M. Oct. 18-19

MISSIONARIES SAILING

Eld. and Sr. Roy Mann, their children, and
Sr. Elizabeth Engle will leave New Orleans on
the boat Kertosono (Java Line) for Capetown
on August 21.
Prayer is requested for their safe arrival.

TENT MEETING

Five Forks Aug. 17-31
Eld. Walter Winger, Evangelist

RADIO BROADCASTS

W.M.P.C., Lapeer, Mich. 1260 Kcs.
First Thursday of every month
11:30 A. M.-12:30 P. M.
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3:30 P. M.-3:45 P. M.
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EVANGELISTIC SLATE

Grassy Springs, Ky. Aug. 25 to Sept. 7
Evangelist, Donald Heer
Gladwin, Mich. Oct. 5 to 19
Evangelist, Donald Heer
Dayton Mission, Ohio Oct. 26 to Nov. 16
Evangelist, Donald Heer
Chestnut Grove, Ohio Nov. 23 to Dec. 7
Evangelist, Donald Heer

With the Church On the Foreign Field

MY VISIT TO ISOSHA OUTSTATION

South of Matopo Mission about three miles stands a huge granite mountain known as Isosha. I am told it is one solid rock about two miles in length and reaching a height of five hundred feet. Down toward the south east end of the mountain is located one of our Outstations. The school is named after Isosha mountain; from Matopo Mission it is about seven miles distant.

For some time I have had a desire to visit this outstation. However due to mission duties and other hindering causes I had never been there. As my desire to go was known to Brother Brubaker who is in charge of the place, it was not long ago that I was invited to accompany him on one of his visits. Accordingly plans were made to go on a certain Tuesday. As there is no Motor car road the entire distance to the school it is necessary to leave the car and the trip be finished on one's feet. This distance being about three and one half miles.

Knowing that the school would begin about seven A. M., it was necessary for us to get out quite early in the morning. Accordingly I got up at four A. M. dressed for a day on the veldt; had a bit of food and hot tea and by five I was ready to leave. As this was our pre-arranged time for leaving it was not long until Bro. Brubaker came along and we were off on the first part of our journey by motor car. We drove a

distance of about three and one-half miles to where we left the car near to a Christian African village.

At this village we were greeted by three school boys who were on hand to help us carry our food, books, etc. The owner of the village also came out and greeted us, informing us that he would follow on to the school later in the day. This African's name is Jiyane. It was the account of the death of one of his children that appeared in the columns of one of the Church papers some months ago. He has been a faithful Christian for a number of years. He has also been looking after things at Isosha; especially when there were girls there as teachers. As it is yet light enough to see the path well our progress is slow for the first mile or so. To further delay us the boys are not certain of the path. They decide we have left it back just a bit. We return for a short distance and are soon on our way again. We are indeed glad for the walking canes we have brought along from home. With them we can investigate the path ahead, thus saving ourselves from stumbling and perhaps falling over the rocks and uneven ground over which our path leads. However light is coming swiftly now and our progress is more sure and rapid. The path for the greater part leads down. To our right rises Isosha mountain. However we are separated from it by quite a deep, though very narrow, valley. The mountain rises above us to a height of around five hundred feet. In front of us stretches a wide expanse of mountains, valley and coppies. On in the

far distance the mists of early morning are settling down over the entire scene, a beautiful sight indeed. Our path continues down until we reach the floor of the valley. We cross a small stream, climb a steep bank on the opposite side, climb over a brush fence that surrounds a field and continue in the direction of the school. One of the party sights a few baboons. Then more and more are seen until quite a large troop is to be seen up on the face of the mountain. There is one very large fellow who seems to be very uneasy about something. He shouts with all his lung power again and again. After a bit we see another member of the troop just below him a bit coming up the side of the mountain. He seemingly was uncertain about the safety of that one and wanted to make sure it joined the others higher on the mountain. The Natives call the baboons, "the evil ones of the mountains." We now see the sun come up over the edge of the mountain to the east of us. It is just seven o'clock. Very shortly the school is cited about one quarter of a mile ahead. The children are all lined up in front of the school house, ready to go in when the order is given.

Upon our arrival at the school we go in immediately to greet the teachers and the children. There is an African man and his wife in charge of the school. There is an enrollment of around seventy five children, with classes from the beginners Sub Standard A to Std II, four classes in all. Bible is the first lesson of the day. A suitable lesson is taught to each class in its turn by the two teachers. Other subjects follow: Arithmetic, vernacular reading, English reading and singing. About quarter past eight we take our lunch basket to a near by rock and have a bit of food from it. We then return to the school and listen to the different classes. An old man is seen on the outside of the building. I go out to greet him. He has come for the mid-day service. He has brought his work with him. He is sewing a caross or blanket made of rock rabbit skins sewed together. We ask him concerning his work, how many will it take to complete the caross? He tells us it will be four skins wide and ten skins long. Quite a number. How does he kill the animals? He waits for them in the rocks and then kills them with a club. He tells us the skins do not smell badly because he has left them in the manure for only one day. This is a part of the tanning process. He is questioned as to the nice, red colour of the skins. He tells us that it is because he uses the sap of the wild fig tree in tanning. I ask him about the thread he sews with, it is he says taken from the tissues of an ox. He has a sort of awl made from an old bicycle spoke. With it he makes a small hole in the skins where the stitch is to be taken. As he is quite an old man he cannot see so well. However after several attempts the thread is pushed through and the stitch is locked. He tells us that this work is done by the men only and usually by the older men at that. Other people arrive one by one; all coming for the service or to see the missionaries at least and have a talk with them. It seems that there is some matter up concerning the repairing of the roof of the school house.

As by this time it is time for the service, the bell is rung, the children all march in. The older people fill up the benches in the rear, the men on our right, the women on our left hand side. Brother Brubaker opens the service and then turns it over to me who has been appointed speaker of the day. I read the twenty-third Psalm and based my remarks on the last clause of the first verse "I shall not want." I tried to show them the need of trusting God, and asking

SPECIAL SERVICE

An all day meeting will be held at Llewellyn, Pa. August 31.

The special feature will be the ministerial ordination of Bro. Cyrus Landis.

Speakers will include Bish. C. N. Hostetter, Jr. and Eld. John Martin.

Bring your Bibles and lunch.

Births

SNIDER—Mr. and Mrs. Glendon Snider announce the arrival of a daughter Joyce Faye August 2, 1947.

POTTEIGER—Bro. and Sr. Clyde Potteiger of Mechanicsburg, Pa. announce the birth of a daughter, Betty Lou on July 15. Sr. Potteiger was formerly Helen Simmons.

MYERS—Ronald Jay came to live at the house of Rev. and Mrs. Daniel O. Myers Monday, July 28. Mrs. Myers is the former Hilda Bigham, daughter of Mr. & Mrs. Elmer M. Bigham, Iron Springs, Pa. Mr. Myers is the son of Bishop and Mrs. J. Lester Myers, Green Castle, Pa.

WOLGEMUTH—On July 28, 1947 a little daughter, Debra Joanne, was born to C. Arthur and Amanda Kraybill Wolgemuth of Mt. Joy, R. 1, Penna.

Weddings

OF INTEREST TO NEWLYWEDS

All marriages reported through columns of Evangelical Visitor are to have a gift subscription from the Publication Board. Residence address should accompany marriage report.

LONG-KNIGHT—On Sat., June 21, 1947 John Long, son of Sr. Minnie Long, Stayner, Ont. and Miss Vida Anna Knight, Toronto, were united in marriage in the Westmoreland United Church, Toronto. The ceremony was performed by Rev. R. I. Hunter. May God's blessing attend them through life.

COBER-DONER—On July 15, 1947 at 12:30 P. M. in the Brethren in Christ Church, Stayner, Ont., Bro. Jesse Cober of Stouffville, Ont. and Sr. Martha Irene Doner of Stayner, Ont., were united in marriage by the officiating minister, Eld. Joseph Cober, brother of the groom. We pray that the Lord's blessing may be upon them through life.

HAMMAKER-STRACH—On the afternoon of June 22 at the First Methodist Church in Shippensburg, Pa., Miss Virginia Strach became the bride of Mr. Alvin Hammaker. Mrs. Hammaker is the daughter of Mr. and Mrs. Dwight Strach of Newville, Pa. and Mr. Hammaker is the son of Bro. and Sr. Edwin Hammaker of Mechanicsburg, Pa. The ceremony was performed by the Pastor, Rev. Bongkey.

SWARTZ-GINGRICH—On Wed. afternoon July 16 at 2 o'clock, Ethel Jane Gingrich, daughter of Bro. and Sr. Greely Gingrich of Mifflintown, Pa. and Clarence Swartz, son of Bro. and Sr. George Swartz of Salem, Pa. were united in marriage at the home of the bride's parents. Bishop Jacob H. Bowers officiated. We pray that their life together will be blessed of God.

FRETZ-FRETZ—On August 2, 1947 at the home of Bro. and Sr. Howard J. Fretz of near Stevensville, Ont. their eldest daughter Miriam Elva and Paul Roger Fretz son of Mr. & Mrs. Willie Fretz of Vineland, Ont. were united in the Bond of Holy Matrimony by the bride's grandfather Bishop Bert Sherk assisted by Eld. Edward Nigh.

May God's richest blessing follow them through life.

FREEMAN-THOMAS—On Saturday evening June 28 at eight o'clock in the Brethren in Christ Oak Park Mission Church of Des Moines, Sr. Hazel Thomas became the bride of Mr. Harold B. Freeman. Elder S. W. Landis officiated. Many God's blessing attend them through life.

of Him the way in hard times such as these. Their food is very scarce this year due to very light rain fall. Those who have not repented need to repent, that they may know to trust Him for all that is needed. When I have finished an opportunity is given them to seek God. A short time is spent in testimony service. As there are not many Christians present this is a short service. The main service is now closed and the children sent to their homes. As the men wished to talk concerning their work they remain for a second meeting. Several spoke from among those present. They mentioned what they had done and were doing in relation to the work on the school building. Bro. Brubaker advised them as to the manner in which the work should be carried out. And encouraged them to get to the job with a united effort, and in the manner they had agreed to at a previous meeting.

By this time we were again feeling the need of food so we look up our lunch basket. About 1:30 in the P.M. we start back for the mission. This time we are accompanied by Jiyane who helps us with our things. We pass the teachers' village, bid them farewell, and thank the boys who helped us down in the morning. We had not gone very far until again we come upon the baboons. They scurried ahead of us and climbed the side of the mountain. It was indeed remarkable to see how they were able to run along the almost perpendicular side of the rock cliff. Some had young ones on their backs. Others were carrying citron that they had found in the near-by fields. Try as we would we could not persuade the old leader to climb the mountain side. He preferred it seemed to stay between us and the remainder of the troop, in some low trees a part of the time. He then retreated into some shallow caves among the rocks from which we failed to route him.

The path back was quite a steep one. It was necessary to stop and rest several times before we reached easier going. It was interesting to view in the afternoon sunlight that which we had not seen so well in the morning, on our downward journey. As we climbed higher and higher the view becomes better and more interesting. We see the mountain Impu in the direction of Mtshabezi Mission, south of us. At our best point of vantage we could see the dim outlines of mountains some forty miles distant, these also south of us. However as the day is fast drawing to its close we must be getting on toward our homes. The climb is now over and soon we see in the distance the motor car. Along the path is a heathen village. Here they are having a beer drink. We have a few words with them and then pass on to Jiyane's village. Reaching this around 4:00 P. M., we thank Jiyane for his assistance, and bid him and his wife farewell. Then by motor again to the mission arriving around five o'clock.

Thus has another day been spent. It has been an enjoyable and soul uplifting day. We trust that the Good Seed that has been sown by word of mouth and by example will some day result in a bountiful harvest.

—J. P. George

In The Homeland

Five Forks Church, Penna.

On the week end of July 26 and 27 a Harvest Home service and a Sunday School meeting were held at the Five Forks church. Bishop Henry N. Hostetter was the main speaker with several neighboring ministers and local members taking part. "The Chal-

lenge of Modern Youth" was the theme of the meeting and God blessed His servants with wholesome and inspiring truths from His Word. The children from the three Sunday Schools in the district presented a very interesting program on Sunday morning.

Our prayer is that the truths from these services may have been planted on fertile soil and bring forth fruit in years to come.

Mrs. John Knepper

Hold Conference on Home Building

On August 15th and 16th, 1947, the Young Married People of the Central (Conference) District of the Brethren in Christ Church held a Conference at the Memorial Holiness Camp Ground near West Milton, Ohio. Young married couples and other interested persons attended from Michigan, Indiana, Illinois, Kentucky and various sections of the state of Ohio.

The subjects of the Conference included discussions of the problems of married life, the Christian home, and the training and teaching of children.

The main speakers were Rev. Henry Ginder of Manheim, Pa., and Rev. John Hostetter of Clarence Center, New York. A wholesome spirit and an intense interest was displayed by the members throughout the sessions. By an almost unanimous vote it was decided to hold another conference during the summer of 1948, to which all eligible and interested people from other sections of the church are cordially invited to attend.

An executive committee was designated to proceed with plans and arrangements for this purpose. Members of this Committee include: Rev. Erwin Thomas of Nappanee, Ind., Chairman; Mr. Raymond Niesley of Dayton, Ohio, Sec.-Treas.; Mr. Aubrey Hanes, Pleasant Hill, Ohio; Mr. Dale Ulery of Springfield, Ohio; Mr. Ernest Dohner of Mansfield, Ohio; and Rev. O. U. Herr of Englewood, Ohio.

Antrim, Pa.

Monday evening June 9, our annual Vacation Bible School opened to continue for ten evenings, Monday through Friday, until June 20. The enrollment, not counting visitors, totalled 196. One evening the Superintendent asked for all who loved the Lord Jesus to stand. We were amazed to see that nearly the whole group arose. Maybe this isn't salvation, but the Teachers tried to sow the seed. Who can tell what a rich harvest may result?

The Closing Exercises were Sunday evening the 22nd. The students, parents, and friends filled the Church, and the children gave us an interesting program. The Teachers felt their hard work was not performed in vain.

A. Byers

Fairview, Englewood, Ohio

On Sunday morning July 6 Conference news was given by those who attended. This was enjoyed by all.

Sunday morning July 13 Mr. & Mrs. Harold Sheets and family were with us. Bro. Sheets gave a short talk which was very interesting. In the evening Srs. Edna Switzer and Lila Book and Bro. Donald Frymire from Oklahoma were in our service. They spent some of that week visiting in our homes, in the interest of the Jabbok school.

On Sunday morning July 20 our summer revival began with our pastor Eld. O. U. Herr speaking in the morning service and Eld. William Engle from the Dayton Mission in the evening service. On Monday July 21 our evangelist Eld. Albert Engle from Grantham, Pa. came to be with us for ten days. There were several at the altar who received help, which we thank the

Lord for. Bro. Engle gave some very heart searching messages. We went to thank the Lord for His goodness to us.

Dorothy Kniesly

Clarence Center, N. Y.

Eight of our young people were given the rite of Water Baptism immediately after the Sunday morning service of July 27. In his morning message Bro. Hostetter explained the significance of Water Baptism, especially for the benefit of the candidates.

Jean Stairs

Martinsburg, Penna.

On Sunday morning June 29 our hearts were made to rejoice as fifteen precious souls were united with the church, two of this number were from Eight Square Chapel and two from Spring Hope, the rest being from our Martinsburg Congregation. It was a beautiful sight as the banks of the Creek were lined with the brothers and sisters. Our Bishop, Jesse Oldham, and Eld. Andrew Slagenweit administered in the baptismal services.

Saturday and Sunday July 26 and 27 our Annual Bible Conference and State Sunday School Meeting were held in the Martinsburg Church. Eld. William Rosenberry and Bishop Samuel Wolgemuth were the speakers. Surely our hearts were thrilled as we listened to the soul-stirring truths and we were challenged anew to "keep going" in the work of the Sunday School and Church. On Sunday afternoon the Happy Cousins Quartet were with us and rendered some very inspirational singing.

We are planning to begin a tent meeting on the 16th of August at Ore Hill, Pa., a little town west of Martinsburg with Eld. John Climenhaga as evangelist. Please pray with us that the Lord may have His way in these meetings.

Mrs. Mark Slagenweit

Cedar Grove Cong., Mifflintown, Pa.

July 5, Bro. and Sr. Goodling left for Mt. Eagle where they will be engaged in tent work for several weeks.

July 6. Eld. Jesse Myers from Mechanicsburg brought to us the morning message from I Cor. 16:9. His wife and daughter accompanied him. Bro. John Hensel and wife were also with us in the same service. Several new pupils came to our S. S. as a result of our V. B. S.

July 19. The twenty seventh sewing circle meeting was held at the home of Bro. and Sr. William Book. Also on the evening of July 24, a number assembled at the home of Bro. and Sr. Samuel Engle to prepare the Christmas bundles to send across the sea to the needy ones. We cannot reach all but we can help bring happiness to some unfortunate ones. We now have on hand a number of boxes to be taken to Akron shortly.

July 25. The tent was pitched close by the Cedar Grove school house.

July 26. The first service. Eld. Bruce Grove from the Granville congregation is our evangelist and he preached from Exodus 33:15 very forcefully reminding us that our labors will be in vain if we have not the presence of the Lord in our midst. We believe that the messages are being directed by the Spirit of God. We thank God that He has made it possible for Bro. Grove to come on short notice, because of Eld. John Byers not being able to come as was formerly arranged for. Will you remember us in prayer as we once more send forth the Gospel.

Ella M. Lauver

Allisonia, Va.

This summer six Bible schools have been conducted within a radius of ten miles with

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A Feature For The Family

How to Be a Good Child of God

Alison Fowler Short

THE INSTANT Daddy bursts into the house at the end of his work day, we greet him all around with a warm kiss and hug, and then I have to tell him what the children have done all day. Little Lois—only two years old—dried the silverware for me and got each kind into its proper box! And Danny, two months, gave me a real, genuine laugh, along with a world of charming, toothless baby grins. What wonderful children we have, we think!

One of the most delightful things little Lois does is to go, unasked, and give her daddy's leg—which must seem to her about as vast as a tree trunk—a big hug.

Often I ask myself why it is that we love our children and delight so to have our love reciprocated. Chiefly, I suppose, it is because we "made" them ourselves, and we love them as a lapidary rejoices in his gems, or a skillful baker in her fragrant loaves.

Then, we love them because we constantly see ourselves repeated in them, and we dream of them growing up with all our excellences and none of our faults. We love them, too, for their helpless dependence. And finally, we love them because of their charming innocence and beauty—the "trailing clouds of glory" with which they come.

Do you not suppose that God delights in His children for these same reasons—because He made us by the skill of His own hands; because He sees us mirroring His very image; because of our dependence; and because of the perfect beauty and freedom from sin that have been made ours through Christ?

And do you not think He delights in our simple, open-hearted expressions of love even more than we delight in our children's? We may not only say, "Thank you, Lord," but also offer effective praise by obedience, trustfulness, and an attitude of continual communion with God.

We parents find ourselves (amazingly enough!) constantly learning from our children, learning what the human heart is really like and what are the most important things in life.

We Christian parents, particularly, learn much of what it means to be a child of God. We expect our young ones to be good children. But are we good children of God? "Be ye followers of God, as dear children."

First of all, we think of obedience. As God told Saul, "To obey is better than sacrifice."

An obedient child may be forgiven for a

world of shortcomings, but a disobedient one may have all sorts of charms and virtues go unnoticed. Do we obey God? I am asked, "What am I to obey; what does God want of me?" I reply, "You have the Book of instructions. Read it. When you come to a command, obey it."

We want our children to be as obedient when our backs are turned as before our faces; but do we seek to do God's will as heartily in the privacy of our own thoughts as we do in our overt actions? Of course, we never get drunk and steal and commit adultery. But do we get a "kick" out of seeing our neighbors fall into sins we're free from?

Do we begrudge our acquaintances their raises in pay, their new cars, their invitation to Mrs. Vere de Vere's tea? Do we put on our best company manners for Mr. and Mrs. Moneybags, but scarcely find a civil word for the colored scrub-woman?

Then consider cheerfulness.

One of the pleasantest traits a child can display is cheerfulness. Such a child busies himself here and there, chattering or humming to himself, content with little attention and simple toys. When things are not so placid, he accepts the turmoil and upset with equanimity. When he falls off his tricycle, he picks himself up and tries again. He is friendly with strange children.

When others "pick on" him, he has the grace to laugh it off or go somewhere else. When reproved or frustrated or denied some request, he doesn't sulk. He is willing to run errands and share his toys and books and place-at-table without fretting. He never indulges in self-pity. Such a child is a constant pleasure to his family and friends. "A merry heart doeth good like a medicine."

Can we say as much of ourselves before God? Can we find useful, humble things to do for Him without perpetually whining to Him for "guidance" or a "vision"? When we stumble into sin, do we get up and try again?

Can we accept the chilly scorn of the modernists; a crutch; a shortage of butter; a parsonage overrun with rats; a reproof from an older Christian; an apparently unanswered prayer; the demands of "unimportant" people on our time and strength, without sulking and self-pity? Do we go out of our way to be kind and friendly with shy, unattractive folks? God loves them, too.

Gratitude and affection are expected of children.

We love our children far more than they can ever love us. That is the way of nature, and we are willing to endure their independence and their self-absorption as long

as we have confidence in their returned affection.

God understands that we are like children; that we can never love Him as He loves us; that we must learn and grow and think for ourselves. But like a truly loving parent, He remains patient, kind, ready for our advances; ever tenderly welcoming us back to Him; ever rejoicing in the least expression of our love.

An affectionate child does not shrink from our touch, or stiffen, or fear, or worry, or brood, or hesitate to bring us his wants. Do we become fearful, stiffened, miserable, under the hand of God? Do we worry or brood? Or do we have an open-hearted, communicative, dependent attitude toward our Father?

Are we always so gladly conscious of His presence that we can freely speak with Him, ask help, tell Him our thoughts, beg forgiveness for a misstep, or (most acceptable of all) rest lovingly in the warmth of His arms? Do we love to be busy for Him, but love even more just to abide in His presence?

How about good habits and self-discipline?

It seems to me a mercy of God that one can get into the habit of doing the right and necessary thing and thereafter do it automatically without the repeated mental agony of decision and determination. Teaching this to our children is one of the most basic and vital elements of parenthood. Truly, the child cannot be said to have come into adulthood until he has made basic good habits, physical and mental, a part of himself.

Do we have good spiritual habits, such as reading the Bible, spending time in prayer; remembering those who need intercession; speaking to others about Christ; thinking on whatsoever things are true, honest, just, pure, lovely, of good report; helping out in the work of our church; avoiding worldly occupations and associations that would soil us; being content; giving God the praise for every good gift and ourselves the blame for misfortunes; daily looking for Christ's return?

If any of these things seem burdensome, and we have a daily struggle with them, we should make it our business to turn them into firmly fixed habits so that we do them without having to be reminded.

Exercise self-discipline. Wise parents do not strip their homes of everything valued. Instead, they teach the little ones when they first begin to creep around the house, "No, no, mustn't touch."

Just so, the Lord does not remove temptations out of our reach; He spans our fingers till we learn to leave certain things alone. And just as the parent offers a substitute, saying, "Those are Mother's books; here is Baby's book," so God offers us richest compensations for everything we

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Our Sunday Schools

Past, Present and Future of Our Sunday School Literature

(Continued from last issue)

WE HAVE endeavored thus far to present in a brief way the development of our Sunday School quarterlies during the past.

SECOND, The Present of our Sunday School Literature. In the preceding section we have given to you the origin and development of the Uniform Lesson material as well as that of the Graded Lesson series. The Uniform Lessons are used by the majority of the Sunday Schools of America. However, during the last few years there has been a change to Graded Lessons, especially in the children's and young people's departments, and today more Graded material is being used than heretofore.

For a number of years there has been growing dissatisfaction on the part of the evangelical groups and Sunday School workers with the presentation of the lesson materials as they come from the International Council of Religious Education. We quote from an article found in the United Evangelical Action, by James DeForrest Murch, who sums up the objections, as follows:

1. The ICRE, and more particularly its Curriculum Committee, has departed from the evangelical position of the old International Sunday School Association and its leadership is now largely in the hands of "liberals."

2. Its guiding principles in curriculum building are no longer clearly evangelical and Scriptural, but basically humanistic in religious principle and naturalistic in application.

3. The Uniform Lesson outlines give evidence in theme, structure, aim and editorial comment of the "modernist" theological and the "progressivist" educational approach.

4. "Social gospel" teachings are given undue emphasis, and topical outlines are given a definite "liberal" and "social gospel" slant.

5. Many lessons are chosen on a topical basis with little regard for Bible context, resulting in the use of unrelated sections of Scripture to teach ideas other than those intended by the Bible writers.

6. There has been a failure to provide a comprehensive view of the Scriptures historically, textually or theologically.

7. Topics are inadequate for instruction in fundamental Christian doctrine.

8. Scriptures suggested for printed texts

for Primary children are often too short to provide an adequate basis for instruction.

9. There is a tendency to introduce a lesson plan (different rather than uniform Scripture texts for the various departments) which has destroyed the strictly uniform lesson idea and made the lessons almost unusable in small schools.

10. Scriptures selected seldom deal with evangelism or lend themselves to evangelistic emphasis.

11. The Lesson Committee has failed to establish any official consultative relationship with the evangelical editors and publishers who produce the majority of the Uniform Sunday School lesson literature of the nation.

12. The ICRE has decided to join with the Federal Council of the Churches of Christ in America in the formation of an exclusive "liberal" and un-Protestant "super-church" organization (the National Council of Churches of Christ in America) which will control lesson preparation and publication.

With this dissatisfaction existing, two organized evangelical groups are presenting new lesson materials. The American Council of Christian Churches published this year their first series known as the "Evangelical International Sunday School Lessons." The other will be published by the National Sunday School Association, which is affiliated with The National Association of Evangelicals. Their lessons will be known as the "Uniform Bible Lesson Series" and will be released for use January 1, 1948. Both groups are patterning their lesson setup after the Uniform Lessons furnished by the International Council of Religious Education, but with greater emphasis on evangelistic principles.

Briefly, let us introduce to you these two groups. The American Council of Christian Churches was organized in 1941 and its headquarters are in New York City. It represents at the present time fifteen Church organizations. Its growth has not been too rapid. When this group was organized it "opened fire" on the International Council of Religious Education. It is the feeling of many that the organization will not meet rapid success because of its antagonistic program.

The National Sunday School Association was launched in May, 1945 and is progressing rapidly. It is considerate of evangelical church organizations, but definitely opposed to the liberal element of the ICRE. It is anticipated that ten or more denominational and independent publishing houses will use the NSSA materials immediately. One publisher alone has the assurance of a circulation of over 1,000,000 for next year.

Ever since these two organizations considered publishing lesson material there have been overtures to one another for combining their efforts, but up to the present time nothing has been accomplished in this respect. Therefore, beginning in 1948 there will be three series of Sunday School lessons in the field.

As to our own Church, at the present time there is little question as to whether or not we shall consider the ACCC lesson material. The possibility of our association, in the future, with the NSSA is still a question. We find sympathy with as well as opposition to the NSSA. Their object is worth considering. An article which appeared in the Herald of Holiness, publication of the Nazarene Church, by Dr. D. S. Corlett, is worthy of our consideration. We quote in part:

"We are interested primarily in what may be the attitude of our church (the Nazarene Church) toward these new 'uniform lesson' ventures. The 'Evangelical International Sunday School Lessons' from the American Council of Christian Churches will not disturb us much for we have little sympathy with this reactionary group. But there may be some serious confusion brought to us because of the great amount of propaganda from and the enthusiasm of the National Sunday School Association in their efforts to turn all evangelical Christians toward their lesson material. But we will not be much disturbed if we keep clearly in our minds several important factors.

"First, let us not be swept off our feet by the propaganda that these new lesson series are prepared by evangelicals and the International lessons are prepared by liberals in theology. This is not true to facts. The International Council Lesson Committee is composed of outstanding representatives from over forty denominations, which includes our own men. Dr. Albert F. Harper and Rev. Roy E. Swim; representatives from the Free Methodist Church, the Church of God of Anderson, Indiana, and from practically all of the orthodox churches of our nation. The vast majority of the members of this Lesson Committee are evangelical in faith. In fact, when this issue on providing a new series of lessons by evangelicals was first brought to the attention of this editor, he interviewed Dr. J. Glenn Gould, who for a number of years was our representative on the International Lesson Committee, and had him go over the personnel of that lesson committee and designate what persons were liberal and who were evangelical in faith—and after working with them for years he had some foundation for knowing—and the results showed that about ninety per cent of the entire committee membership were evangelical believers.

"Second, the clash between the majority
(Continued on page fourteen)

Some Don'ts For My Teacher

Esther Miller Payler

LIKE Dr. Gallup, I ask people for their opinions. And I've asked Bible School people of all departments from Primary tots to grandmothers what they like and what they don't like about their teachers. Their answers are like mirrors in which their teachers may see themselves. Dozens of those people have said that they positively don't like—

Irregular Attendance. Nothing breaks up a class quicker than having a teacher who does not come regularly. The teacher has the difficult job of being a living example, expressing what he teaches by word. When practice falls down, his words are wasted; in fact, better left unsaid entirely. Of course, there are times when unavoidable circumstances detain us—illness, death, accidents and vacations. But if at all possible, even at tremendous sacrifice, the teacher should be there. Have you known those who let bad weather keep them at home, or who stayed away because they were tired when they could have rested in the afternoon? Have you known teachers who let company keep them at home, instead of bringing the guests along?

When a teacher can not be present for some legitimate reason, he should notify the superintendent and see that a suitable substitute is provided. In a small school I saw a class of boys from fifteen to seventeen years of age dwindle from a dozen to five in two months because the teacher was irregular in attendance. The boys resented being shoved around and having so many different teachers.

On the other hand, one school I know has five substitute teachers who attend regularly and always are prepared to present the lesson when teacher absences occur.

Lateness. A well-educated woman who was a thorough Bible student taught a class of young matrons. She was never present for the entire opening exercise of the school. In fact, she sometimes arrived just when the lesson period was about to begin or even after the class had assembled. By her lateness she missed the opportunity to greet her pupils and become better acquainted with them as they assembled before the hour for the school's session to begin, and also to get herself into a serene mood for the lesson presentation and they resented it. Getting up fifteen minutes earlier in the morning would have remedied the situation and made her a much more effective teacher.

Fiddling and Fussing. Little nervous habits may seem unimportant, but they certainly distract attention and often cause great annoyance. Some teachers "fiddle" with bottoms, glasses or buckles. Some "fuss" with paper, folding it or twisting it. Some take their glasses off and put

them on. One woman teach I know constantly arranges her hair, no doubt unconsciously. A man teacher wondered why his class of Junior boys giggled at times. He did not know that in his earnestness he made "funny faces," lifting his eyebrows in a peculiar way.

Ah-ing and Oh-ing. A teacher can have speech habits that are as annoying and difficult as other nervous habits. There are the ah-ing and oh-ing teachers who constantly put unpleasant and meaningless little sounds between phrases, sometimes by clearing their throats. And there are those who habitually repeat phrases, such as "for example," "after all" and "as a result."

Monotony. If you had the same meals every Sunday without variation, wouldn't you tire of them? Wouldn't the zest be gone if you knew exactly what was coming? Some teachers fall into the habit of using the same method of teaching every week. Perhaps they lecture. Perhaps they ask questions. Or they take the lesson verse by verse, reading and explaining. There is nothing wrong with any of these methods, but using the same one over and over until it is stale is bad practice.

One Junior, when asked why he was so reluctant to go to Sunday School, exclaimed disgustedly: "We always read the verses. She explains each one, and never tells us a story. It's sure dry!"

A teacher of Intermediate girls, by using freshness and variety, built her class up within a year until it had to be divided into two classes. The girls never know what she is going to have them do. Some Sundays she conducts Bible quizzes. Or she leads in a game in which questions on the lesson are used. Or she may direct the pupils in committing verses to memory. She tells stories illustrating the lesson, and sometimes tells the lesson story in an interesting way, after which the pupils read the key verses or make maps or diagrams appropriate to the lesson. Her resourcefulness seems limitless.

Riding Hobbies. It is easy for a teacher to drag in a topic of great interest to her until the class tires of it. That practice may weaken the confidence of the class in everything she does or says. Even the most vital problems can not be discussed continually with profit or interest.

Suppressing Questions. A teacher of a women's Bible class seemed to resent it when some one asked a question, and in time no questions were forthcoming. Thus she closed an avenue through which she might have become acquainted with the interests and problems of her class, thus putting herself in a position to be extremely helpful in solving those problems.

Inadequate Preparations. Even small

children will not pay attention if the teacher has not prepared and is not sure of her material. Pupils are quick to sense that lack. And arrangement of material is an important part of preparation. There should be enough material to fill the time allotted. On the other hand, it is just as bad to have so much that the lesson can not be finished, as to have too little. One can guard against that, however, by covering the main points first, giving a careful outline of the lesson and using the remaining time for discussion and further explanation. A teacher should always have a list of prepared questions or discussion starters on the lesson to use if needed. The teaching time in Sunday School is so short that we can not afford to waste it.

Reading from the quarterly or other lesson helps for long periods kills interest. Brief periods of reading are all right but long ones result in inattention, especially on the part of children. One teacher I know uses reading effectively by having clippings read by students to reinforce explanations. These are spaced among discussions and explanations.

Failure to relate to present problems. Most of our pupils are not profound Bible students. They are interested in questions of criticism and scholarship only indirectly. They are vitally interested in having guidance on their pressing problems of today. Some need Christian guidance, but get it nowhere except at Sunday School. They wish to find in the Bible and in its interpretations ways of better living each day.

A scholarly man taught a class of high school boys. Under his direction they became a behavior problem and their attendance dwindled. The boys said, "We don't care who wrote those books of the Bible and why certain scholars have doubts about this and that; we want to know what it means to us now." A young father, old enough to be respected by the boys, yet young enough to remember their problems and temptations, doubts and questionings, took the class. Guided by their wanting modern applications, he followed the example of Jesus, who often illustrated the profoundest spiritual truths by commonplaces about Him. In three months the attendance of that class was doubled. On Sundays those boys listen. They are discovering there is a light in a dark place to guide them, for Jesus lived and overcame the world.

To discover faults is the first step in correcting them. None of us is a model teacher, which fact should not discourage, but spur us on, because there is always something toward which to work. By prayerful striving and leaning on the divine Teacher we can grow in power and ability to lead our pupils to live the Christian life, which is our goal, and worthy of all the sacrifice, study and sincere effort we can exert.—*The Lookout*.

A Good Child of God

(Continued from page eleven)

give up for Him. Thus discipline may seem hard, but it proves to be the best, most rewarding path. "For God gave us not a spirit of fearfulness; but of power and love and discipline" (II Tim. 1:7, R.V.).

A good child is truthful and honest.

Are we honest with God, with ourselves, with others, with the laws of the land (however unjust or foolish we may consider them at times)? Many offer as an excuse for little lapses, "But I was keeping the spirit of the law, if not the letter." For a Christian, keeping the spirit of a forty-mile speed law should mean thirty-nine, not forty-one! Do we make excuses to ourselves, to our pastor, to God, for our shortcomings?

A good child performs the tasks given him quickly, thoroughly, reliably. But many of us turn our pastors' heads gray with our irresponsible attitude toward church work. "O pastor, I'm terribly sorry, but my cousin from Omaha dropped in for the week-end, so I won't be able to get out the church bulletins this week," we phone him. Or, "I have a pain in my ankle, so I can't play the piano at the mission tonight." We dawdle—we put off witnessing for Christ until the opportunity has passed and the door is closed. We may teach a Sunday School class for forty-five minutes Sunday morning, but fail to pray for our pupils, visit them, make friends with them, labor with them, win them.

A good child is not self-conscious. He is not aware of his virtues, not constantly comparing himself with others, not forever calculating whether he did more or received less than his due, not a show-off, not a braggart; never indulges in self-pity.

Do we feel smug because we are saved? Do we think ourselves wiser than "little" Nancy Brown who has just been saved and is full of zeal, always flying around doing something for the Lord, but not accomplishing much, really? Do we figure our tithe to the exact cent and never give the Lord a penny over? Do we take pleasure in giving glowing testimonies of "what the Lord has done for me"?

Do we like to be chairman of the young people's, or of the Ladies' Aid, but never assistant to the head of the clean-up committee? Do we get our feelings hurt if our suggestions are ignored, our prayers unanswered; or if other Christians are blessed with more money, and so forth?

A good child is reasonably independent. He learns to work with the tools given him, and devises ways and means of doing without the things he doesn't have. He invents his own games and amusements; plays alone happily; learns one lesson or skill and goes on to the next. He doesn't come

The House of the Lord

D. Maurice Moore

No place in this world is more sacred and sweet

Than where God's dear children have chosen to meet;

Where He deigns to favour the place set apart,

By shedding His glory abroad in the heart.

Where saints praise and worship the God they adore,

And grace for earth's journey from Him there implore;

Where He smiles approval on His loved and own,

And prayers of the faithful ascend to His throne.

The faint and the weary with strength to renew,

The hearts of believers with truth to imbue,

The careless and wayward from sleep to awake,

And reconciliation help them to make.

*A place of enjoyment, of peace and delight,
Where burdens are lightened and wrongs are set right;*

*Though weary or busy no saint can afford
To fail in attending the house of the Lord.*

—Meath Park, Sask.

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crying for help or guidance until he has first made a good try by himself. He climbs on a chair to get the things he wants off a high shelf.

Many Christians emphasize the verses pointing to our utter dependence upon the power of the Spirit, to the exclusion of those which direct us to work with a will. It is as bad a fault to pray when we should be out working, as it is to work when we should be praying. David "smote . . . and took . . . and smote . . . and took," and "God gave the victory" (II Sam. 8:1-6). A good child preserves a balance between loving dependence and self-reliance.

Finally, a maturing child increasingly takes an interest in the future. He is willing to accept reasoning instead of a desired object. "We'll wait until Daddy comes home," or "No candy until after supper." He begins to prepare ahead for Christmas. He saves money for a desired toy.

Later, he learns to study his lessons in order to be prepared when school hour rolls around, and he has some glimmerings of the long-time value of what he learns. He dreams, plans ahead, prepares, works toward and awaits ever more remote joys.

We Christians, if we are mature, have our affections set on things above, and constantly dream, plan, prepare, work toward, and await our heavenly future.

—Moody Monthly.

## Past, Present, Future

(Continued from page twelve)

of the new NSSA group and the ICRE is between independent publishers and denominational representatives and publishers.

"This bit of history will clarify the issue: This editor (of the Nazarene Church publication) was a member of one of the first committees to which this new lesson project was presented and discussed. When the discussion was boiled down it was evident that the issue was not between liberals and evangelicals; it was between independent publishers and denominations. The International Council is composed entirely of denominational representatives; the independent publishers are not accepted as members. Until a few years ago the denominations through the International Council at a great expense to the member-denominations prepared and published the Uniform Lesson Series and the independent publishers had free use of these lessons. In publishing commentaries and helps on the lessons provided by and at the expense of the denominations these independent publishers entered into direct competition with the denominational publishing houses in the sale of Sunday School literature. The International Council recognized that such a procedure was unfair to the denominations so they copyrighted the lesson outlines, and all but the publishers of the member-denominations—that is, members of the International Council—were required to pay for the use of the lesson outlines. This brought much protest from the independent publishers; their profits were being cut. And, a careful check of the members of this new National Sunday School Association shows that among the leaders in this group are men who as independent publishers were chiefly affected by this action of the International Council.

"Third, consider the membership of the lesson committee of the new National Sunday School Association. Among them is Dr. H. A. Ironside, outstanding foe of the Wesleyan doctrine of entire sanctification and chief among the exponents of eternal security, a member of the Assemblies of God group, several independent publishers and Bible school teachers, a Baptist and a Presbyterian pastor, and a bishop of a Holiness Church.

"Is a lesson committee composed of holiness fighters, eternal security advocates, Pentecostals, hyper-dispensationalists, and independents better able to provide the type of lessons most suitable to our church schools than are our own men and men from other recognized denominations?

"Fourth, the location, speakers and general setup of the proposed first convention of the NSSA marks it as far as our (the



Nazarene) church is concerned. The convention was to be held in Moody Memorial Church of Chicago, an independent church of which Dr. H. A. Ironside is pastor. The speakers include Plymouth Brethren, Baptists, independent publishers and a bishop of a Holiness Church.

"Where, with one exception, can be found any sympathy for the teachings of holiness among that group? What can such a group contribute to the progress of a denominational program such as we are interested in furthering?

"There is some dissatisfaction with the present lesson series prepared by the lesson committee of the International Council; but they are not modernistic lessons. The committee endeavored to meet a demand for a change in the style of lessons and the present series was prepared. The lesson committee of the International Council, consisting of representatives appointed by the denominations, simply prepares the outline for the series, suggests the scripture texts, suggests the topics for the different departments; but the interpretation of the lesson text and the manner in which the lessons are used in determined entirely by the denominational workers. There is no pressure whatsoever exerted from the Council upon the denominations as to what use is made of the lesson topics and texts. Nor does the official staff of the Council seek to influence, the type of outlines prepared. The committees for the associations cannot improve upon this method."

This article not only reflects the thinking of the Nazarene Church, but we found in a recent survey that many Holiness Churches at the present time are not affiliating themselves with NSSA new lesson materials.

We conclude then, in the light of this discussion relative to the "Present of our S. S. Literature," that we are in a period of uncertainty, and we might well ask the question, What is the future of our Sunday School Literature?

THIRD. The Future of our Sunday School Literature. As we look into the future and especially for 1948, we must admit that we are entering a state of confusion in our Sunday School Literature field. Beginning 1948 we have three lesson presentations. (1) International Sunday School Lessons; (2) Evangelical International Sunday School Lessons; (3) Uniform Bible Lesson Series. Therefore, we shall find the Sunday Schools of America divided in lesson usage. It will necessitate revamping the program in many Sunday Schools. Many of our people have used outside material to aid in lesson preparation, such as the Sunday School Times. Beginning in 1948 the Sunday School Times will not be featuring ICRE outlines. The real purpose of our group in subscribing to the Times is for the help they receive from its pages in the lesson

preparation. (Since this topic was given, the Sunday School Times has changed its position as to which series they will follow for 1948. We refer to the June 21 issue, in which they state in part, "The Times believes it was mistaken in its decision made and announced last fall to discontinue helps on the International Uniform Lessons. It is therefore reversing its announced plans for 1948, and intends next year, God willing, to publish helps on the International Uniform Lessons exclusively. This means that it will not be publishing articles on the Evangelical International Sunday School lessons, issued by the American Council of Christian Churches, or on the Uniform Bible Lesson Series, to be issued by the National Sunday School Association. The Times greatly regrets the necessity of thus disappointing its friends in both the American Council and the National Sunday School Association." We are sure there are many who will appreciate the reconsideration of the Sunday School Times.) At this date we are not able to give a true picture of what will develop in Lesson Commentaries. But, it is our opinion that most commentaries will follow the ICRE series. Also, a recent review reveals that most of the denominations will be following ICRE for another year.

In conclusion, the question is asked, What outlines will we follow for 1948? Before answering that question a brief statement as to our association with the Mennonite Publishing House should be given. As stated earlier, they write and print our quarterlies. Recently one member of our General Sunday School Board sat with the Mennonite Curriculum Committee in helping arrange the lesson subjects for 1948 lessons. This was the first occasion for such privilege, and it is our own feeling that there will be closer relationship between the two bodies in the preparation of our Sunday School quarterlies for the future. In a conference last February, with certain members of the Mennonite Curriculum Committee and the manager of the Mennonite Publishing House, and several representatives from the E. V. Publishing House with three members of our General Sunday School Board in attendance, the problem as to which series we shall follow was aired with satisfaction. The conclusion reached was that we will pursue the ICRE lessons for 1948 and maintain a policy of watchful waiting.

Our only suggestion would be that we do not as yet make any drastic changes in our program, but pursue the policy of watching and waiting. Your General Sunday School Board is keeping a close eye on the entire picture and will keep our schools informed as to future developments.

Because of sin death had a beginning, and by death sin had an ending.

## The Vexing of Lot

(Continued from page seven)

Finally the pages of history are stained with the sins of this man. In an intoxicated state after fleeing for his life, by illicit relationship he becomes the father of Ammon and Moab whose descendants turn out to be definite enemies of God's chosen people. What darker picture can be portrayed than a once shining light that has caused the enemies of the Cross to speak blasphemy because of their sinfulness.

How different had he stayed by Abraham's altar. Jude who recognized the terrible wickedness of Sodom left the direct admonition "Keep yourselves in the love of God." If we stay by our altars we will not be altered in our course upward. It's higher altitudes and not lower plains that make us rich. *Amen.*

## In The Homeland

(Continued from page ten)

attendance ranging from 15 to 40. This work was carried on by Srs. Edith Davidson, Ruth Wolgemuth and Doreen Hahn who is helping us this summer.

Sr. Davidson has moved in with us from Sylvatus for the time being. We will be operating from this point at least temporarily.

A tent has been purchased by the Home Mission Board for our work here. The first meeting was opened at Sylvatus on the 20th of July. A great hunger has been manifested for the simple gospel in these meetings. About 35 hands have been raised for prayer. Eleven of these have prayed through to victory at an altar of prayer.

We are planning to open the next meeting on the 9th of August. Bro. Hess Brubaker from Granville, Pa. is serving as evangelist in these meetings.

We desire your prayers that we may have wisdom in winning souls and leading them on in the ways of the Lord.

Paul L. Wolgemuth

### Valley Chapel, Canton, Ohio

At Valley Chapel, on the afternoon of July 13, was the culmination of a project of the General Executive Board, started more than a year before. It was the ordination of Elder Henry P. Heisey and wife as Bishop of the consolidated District of Northern Ohio. The three participating congregations, Chestnut Grove, Sippo, and Valley Chapel were well represented at the service which was in charge of the General Executive Board. Bishop J. T. Ginder, Eld. J. H. Martin and Brother Harvey Hoke were with us for the occasion. Bishop Ginder gave the message, very practical for every one, and the retiring Bishops, W. J. Myers and M. L. Dohner had charge of the ordination ceremony.

This consolidation, while evidently the wisest solution to the problem of small and scattered districts, is not without problems of its own. Our new Bishop needs the prayers and encouragement of the church.

On Monday evening July 14, our first Council Meeting of the Consolidated District was held at the Sippo Church. This Council was moderated by Bishop Ginder assisted by Bishop Heisey. An organization was effected and the operating gears of the new



District were set in motion.

Bishop Heisey's father, Elder J. L. Heisey of Landisville Pa. was here for the ordination and remained with us a few weeks preaching for us on the night of July 20th also on the morning of Aug. 3rd. Other visitors for the ordination were Bishop Heisey's brother John and sister Fannie Heisey, a niece and nephew and some of Sister Heisey's relatives from Clarence Center, N. Y. and Canada.

Martha S. Bechtel

#### Messiah Lighthouse Chapel

Sr. Carlson and the writer had the privilege of attending General Conference. We are grateful to God for journeying mercies on the way, and for the many blessings of fellowship, both at Conference and at various other places visited. Consequently, we were away during the month of June. Anna Mary Royer, and a temporary worker, in the person of Mary Stoner of Mifflintown, kept the Mission Home. Brother Henry Frey, of the Messiah Home, ministered in the pulpit and he was assisted by several other brethren on various occasions. The labors of all of these helpers were appreciated. Our Mission Staff remains the same for the coming year.

Our Sunday School maintains a consistent growth during the first six months of 1947, with an average attendance of 96. This is an increase of 29% over the previous year, during the same period.

Anxious that our gains in Sunday School might result in genuine conversions and accessions to the church, we were happy to see some of this occur in the month of May. Four adults and two youths were baptized in the Susquehanna River and taken into church fellowship. Most of these result from conversions in the previous fall, in our regular mission services.

The summer season brings new opportunities for holding street services in our community, and distributing tracts, and papers. Already there have been several very challenging occasions, with good interest on the part of listeners. We enter this work with courage and confidence, appreciating its golden opportunities. Join us in prayer for the fruitage of the salvation of lost souls, by this means.

At present we are starting our summer revival campaign, with the tent nicely pitched on our grounds. Brother Kenneth Hoover from Grantham is serving as evangelist. There has been a nice attendance thus far, and a fine spirit prevails for the opening of a revival campaign.

May we call your attention to the fact that our quarterly report reflects a continuing deficit. We are anxious to find God's solution to financial need, and will you help us pray to this end? God has a way.—Praise His Name—, and we want to find that way. Spiritually our pure desire is that our dependency may be only on the Lord, and always on Him. We will appreciate your support in prayer along this line.

#### SECOND QUARTER FINANCIAL

| Receipts                    |          |
|-----------------------------|----------|
| Book Balance, April 1, 1947 | \$ 3.83  |
| Chapel Offerings            | 362.73   |
| Margaret Oldham             | 30.00    |
| Naomi Wolgemuth             | 1.00     |
| In His Name                 | 1.50     |
| In His Name                 | 5.00     |
| In His Name                 | 4.00     |
| In His Name                 | .25      |
| Charles Melhorn             | 5.00     |
| Leighton and Harriet Mann   | 2.00     |
| D. B. Winger                | 1.00     |
| In His Name                 | 10.00    |
| In His Name                 | 4.00     |
| Joel E. and Fathie Carlson  | 30.00    |
| Borrowed                    | 38.00    |
| Total                       | \$497.31 |

|                           |          |
|---------------------------|----------|
| Less Expenses             | 471.15   |
| Book Balance, June 30     | 26.16    |
| Liabilities, Unpaid Bills | 256.59   |
| Less Book Balance         | 26.16    |
| Net Deficit, June 30      | \$230.43 |

| Expenditures                      |          |
|-----------------------------------|----------|
| Table                             | \$102.26 |
| Milk                              | 22.59    |
| Pastor's Offerings                | 82.29    |
| Utilities, Gas, Elec. Phone, etc. | 88.64    |
| Coal                              | 40.85    |
| Maint. and Service                | 33.22    |
| Furn. & Equipment                 | 39.00    |
| Car Expense                       | 30.86    |
| Repairs                           | 13.69    |
| Postage and Advert.               | 3.67     |
| Miscellaneous                     | 14.08    |

Total \$471.15  
Provisions: Other Contributions by the following:

Special Gift by Helen Pyke, for Chapel repairs, \$25.00; Ruth A. Kitner, Emmanuel Haas, Ethel Eltherington, Edna Payne, Rosie Snook, Paul Bigham, Enock McCorkel, Nathan Royer, (Dallas Center) Sue Book, Walter Heiseys, Florence Lehman, Mrs. Fauth, Harold Eckerts, Guy Van Dykes, Mr. and Mrs. Jesse Stoner, Sam Engles, Mary Mock, Esther Mae Friesen, Andrew Slagenweit.

Gratefully acknowledging every assistance, and praying God to bless one and all.

Joel E. Carlson and workers

#### Sherkston, Ontario

On Tuesday evening July 29 we had with us Sister Erma Hare outgoing missionary to India. She gave us an interesting and detailed report of God's leadings to this needy field. She urged our young people to consecrate their lives to God, and to heed His call to service whether at home or abroad. The people present appreciated her message and we trust some of our young men and women will follow in the way our sister has blazed for them. Bro. Christ Sider is conducting an hour singing practice at the close of our prayer-meeting service. It is a source of help to our young folks. Our enrollment and attendance at S. S. has increased and also more interest is shown in its program. Our offerings are above the average. We are looking for still a greater expansion of the work here. Norman E. Church

#### Bethel Congregation, Merrill, Michigan

Our summer revival tent meeting began July 20 and continued for two weeks. Eld. John Rosenberry of Des Moines, Iowa was our evangelist. He preached the Word of God in the Spirit and with power. We pitched the tent about two and one half miles north and west of the church, hoping to reach people in the oil field. This hope was realized to a limited extent. We had very good attendance throughout the revival and many came to the altar to be saved and sanctified. One night they came for divine healing.

On Sunday P. M., August 3, we had a baptismal service in Pine River. Our bishop baptized six who wished to observe this ordinance.

Our pastor and wife, Bro. and Sr. Lewis Thomas, are now living in the new parsonage. We appreciate this building very much. It was dedicated at the time of our spring lovefeast. One bedroom has been set aside as "the prophet's room." Bro. Rosenberry was the first evangelist to occupy it.

G. French

#### Mechanicsburg, Penna.

On Sunday morning July 6 a special dedication service was held in the Mechanicsburg Church. Because of a growing Sunday School, for which we are very thankful, it was necessary to make an addition of two more class rooms, which gives a total of seven class rooms besides a nursery. The Sermon of the morning was brought to us by Bishop Edward H. Wenger, who then formally dedicated the rooms and closed

with a prayer of dedication.

The following Sunday afternoon a Baptismal Service was held for Sr. Myrtle Oberholser. Bishop E. H. Wenger officiated in this Service. Dorothy E. Senseman

#### Ringgold District

Our annual Vacation Bible School held at the Hollowell church closed July 25 with an average attendance of 332 and an enrollment of 385. Averages for the departments were as follows: Beginners—41, Primaries 59, Juniors—104, Intermediates—55, Young People—16, Young Married People—20, and Adults—26. Total attendance the last night was 380.

This year, as last year, additional facilities were required to accommodate this large group. An adjoining schoolhouse, one large rented tent, and three small tents, plus the church composed our quarters. The three older classes met outdoors when the weather was suitable. Rain occasionally sent them hurrying for shelter to the rear of the church, the tent, or the bus.

Transportation was provided in the Waynesboro Sunday School area in the form of a large tractor trailer truck, and in the Hollowell area by a bus. The Lord was gracious, in helping us locate and procure these housing and transportation facilities at a comparably reasonable cost, for the ordinary expenses of a school this size are considerable.

The project sponsored by the Bible school offerings was the purchase of 20 acres of land in New Mexico for a Navajo Indian mission plot and building a fence around it. Offerings totaled \$262.80. As a special project the children brought new and good used toys for war orphans overseas, and on commencement night a large table display of these toys attracted much attention.

Our Bible School has grown numerically each year, but far more important than that to us is the reward of spiritual labor in this growing endeavor in child evangelism. Throughout the two weeks, special sessions were held in which the appeal to accept Christ was intensified toward the final decision night service when many children raised their hands for prayers. Upon dismissal 35 of these come forward and were assigned in groups of 3 or 4 for personal counsel, prayer and confession of faith in Christ as their Savior, to various teachers. We are confident of definite results in many of these young lives and that the seed sown will bring forth fruit, for every endeavor of the school was approached in prayerful dependence upon God, for only through His guidance and sustenance could this work be accomplished.

Immediately after Bible School preliminary work was begun for the enlargement of the Hollowell church. Sunday School rooms will be added at the rear of the church with basement and balcony facilities. This is necessary because of a growing Sunday School, and in view of the Bible School growth will be a great asset in that respect in future years. The brethren and community folk work hard each evening digging and blasting the rock so prevalent in this area, and we trust that actual construction may soon begin. In this respect again the Lord has prompted His faithful ones to sacrificial giving and we are trusting completely that when the work is done, the necessary funds will be provided.

At least six of our young people are preparing for school this fall—three at Beulah and three at Grantham. A farewell gathering for these young people was held at the home of Bro. Samuel Wolgemuth this month.

Mrs. Eber Dourte